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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*"—JOHN 17: 3.

"*And hereby we do know that we know him, if we keep his commandments.*"—I. JOHN 2: 3.

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THE PROPER USE OF WEALTH.

BY PRESIDENT EDWARD A. MORGAN, OF THE LEEDS CONFERENCE.

"AND I say unto you, make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations" (Luke xvi: 9.)

The careful observer in life will readily concede wealth to be a powerful and influential factor either for good or ill, according to the use made of it. As blood is the circulating medium of the body, and absolutely essential to life and growth, so wealth, by whatever name it may be called, is the circulating medium in the affairs of men, and is necessary and essential. We are still of the earth, earthy; we must deal one with another in business relations; we, of necessity, must buy and barter with the unrighteous mammon, so long as we remain here in this probation. But as we have learned how we ought to deal with our fellow men in a moral and spiritual way—as our Heavenly Father has given us laws to guide us in this direction—so we must learn also how to use the wealth over which God has made us stewards, for He has given us laws by which we may know how He desires us to use the worldly mammon. We should, therefore, use it as an influential factor in the one aim of life: eternal salvation. While the Savior enjoined His disciples to be ready to give all for the Gospel's sake; while He strictly commanded them to avoid covetousness, selfishness, and greed, and to lay up their treasures "where moth and rust doth not corrupt, nor thieves break through and steal," yet in the passage quoted above He expressly exhorts them to make friends by or

with the mammon of unrighteousness (wealth), for the express object of increasing their chances of eternal salvation. In the parable which He there relates, He teaches them a far-reaching lesson on the proper use of riches.

When the Lord created the earth He placed upon it those things upon which all life was to subsist, whereby all His creations might grow and develop. He placed upon it every seed of every kind, and so arranged the days and seasons that the earth would bring forth a harvest sufficient for all. It was intended, no doubt, that all should share equally the products of the earth, and that all should guard carefully each others rights to an equal and sufficient maintenance.

If such a condition could exist among mankind it would truly be a desirable and happy one, but such a condition could exist only on the principle that every man shall love his neighbor as himself. This fraternal love for each other was soon overturned in the hearts of men; and greed, selfishness, and covetousness took its place. The first condition would bring union, peace, comfort; the latter condition, division, strife, suffering. The first would bring the reign of peace on earth; the second, all the evils which tend to distract mankind. That we should live in the happy relationship where all could enjoy the equal privilege of the products of the earth, is evident from the words of the Savior, "Thou shalt love thy neighbor as thyself," and "Be ye one even as I and My Father are one."

To understand the proper use of wealth, and use it accordingly, can only be done through the law of the Gospel. That its use and object can be perfectly understood by man is evident from his being able theoretically to demonstrate what perfect harmony would obtain under such a regime. That he has not yet been able to use his wealth according to the perfect law of the Gospel is evident from the past. One of the greater duties of the Church of Jesus Christ of Latter-day Saints is to teach its members this great lesson; and to do this will bring down upon us some of the choicest blessings of heaven.

As the Savior taught His disciples to do nothing but that which tended to bring them ultimate salvation, it is evident from His exhortation to "make friends of the mammon of unrighteousness," that they could, if they would, use the unrighteous mammon as a means to assist them in gaining salvation. Not that anyone can peremptorily buy an admittance into the kingdom of God, but he can use his means, as the Lord has directed, magnanimously for the benefit of the widow and the fatherless, for the promotion of intelligence and truth in the earth, and the building up of God's kingdom, and by these means gain the favor of the Lord. If, as the Apostle James says, (James v: 1-4) the improper use of wealth will stand, at the last day, as a witness against such as use it improperly, is it not reasonable to think that the proper use of it according to God's laws will bring its commendation, and be rewarded accordingly?

It is true the Savior has said, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on" (Matt. vi: 25). Also "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and thieves break through and steal"; but these remarks seem to be warnings for us not to magnify the things of the world to

the exclusion of the things of heaven; to teach us not so much to ignore entirely the necessary requirements of life, as to be careful that the treasures of the world do not become our masters. For in the passage of Scripture associated with the parable of the unjust steward the Savior directly and emphatically exhorts His disciples to make friends by or with "the mammon of unrighteousness," with the object to promote their chances of eternal salvation. This exhortation from the Savior seems a peculiar one in view of the other things He says about riches and their worthlessness, when compared with things which are and will be our own after we leave here; but in this sweeping remark He probably desired to teach His disciples the truth, which has been so clearly demonstrated in this dispensation by the Prophet Joseph Smith, that His kingdom is necessarily a material as well as a spiritual one.

The Savior told His disciples the parable of the unjust steward, apparently to chide them for the improper use which they made of the worldly mammon. It must have been to the disciples a stinging censure when the Lord declared that "in their generation," or according to the light they had received, "the children of this world are wiser than the children of light." But it perhaps had its effect on them to convince them that they, by using their wealth properly could duplicate in the kingdom of God what the worldly steward had done on the earth. The parable teaches us the lesson I desire to emphasize here; that riches, properly used, may be a factor that can be used in assisting us to gain salvation.

In this parable our Savior speaks of two classes: children of the world, and children of light. The children of the world are concerned only in the things of the world; their ambitions are only to succeed well while in the world; their range of vision reaches only until the end of life. The children of light see in this world and all its activities only a means to an end; they see in the vista of eternity beyond the span of life a heavenly kingdom for which they are striving, and they bend every energy and use every worldly means for its attainment.

The Savior illustrates how a child of the world by manipulating his master's wealth is able to make worldly friends who receive him into worldly habitations. He further declares that from his point of vision and according to his knowledge, the child of the world did wisely, and was to be commended. Then, without carrying the comparison further, and showing how a child of light ought to do with his master's wealth, and the means over which God had made him steward, he makes the stern arraignment of the children of light and says that in their generation they are not as wise as the children of the world. If the simile had been carried to its logical conclusion it would appear that the Savior reasoned that if a child of light were as wise, according to his knowledge, as a child of the world, he might make, by the proper use of his master's wealth, everlasting friends who would receive him into everlasting habitations. Hence His remark, "Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations."

The Savior further teaches them to learn to be wise stewards, when He says, "If, therefore, ye have not been faithful in the unrighteous mammon,

who will commit to your trust the true riches?" He had always taught them before that, intrinsically, riches are the least valuable, because they are perishable and cannot be taken with us. Now He uses this truth to marked advantage by observing that if His disciples could not be faithful in the least things, they could not be faithful in the great things; or, if not faithful in things which are another's, they could not be faithful in things their own.

How, then, are we to use our wealth to enhance our chances of eternal life, and to glorify our Father in heaven? By using it according to the law of the Gospel. We have been commanded in this day to give a tenth of the increase of the labors of our hands for the building up of God's kingdom; but that law is only a substitute for a greater and more perfect one wherein we consecrate all over which the Lord has made us stewards, to assist in His purposes.

When we contemplate that thought, the reality of the words of the Savior to the rich young man becomes manifest to us: "If thou will be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me" (Matt. xix: 21.) There is no question that the Savior taught more on this, the material development of the kingdom, and the use of the worldly mammon, than is recorded in the Gospels; for as the church grew in numbers and influence through the labors of the Apostles, and was brought face to face with the problem of dealing with the material affairs so as to have equality among the Saints, the Apostles seemed to have understood clearly the perfect law in this regard and to have taught it to the Saints; for it is recorded (Acts iv: 32) "And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common."

So in this dispensation when the Gospel has again been revealed, the same law was given through a revelation to the Prophet Joseph Smith, and the Saints enjoined to perfect themselves so as to live it, and build up Zion.

Such is the perfect law established by God in relation to the worldly possessions of His Saints; by which, with the help of the Lord, His people will banish from their ranks greed, selfishness, covetousness, and all their allied evils, and teach mankind the true aspect and virile meaning of the Savior's words: "Love thy neighbor as thyself."

As the Gospel is the only perfect remedy for all social and moral evils, so, too, it offers the only ultimate cure for the financial troubles which beset mankind. If all men would live such laws in very deed they would soon regenerate the world and prepare it for the reign of the Prince of Peace.

EXPERIENCES OF AN ELDER.

BEING AN ACCOUNT OF INCIDENTS IN THE LIFE OF ELDER WILLIAM GIBSON DURING HIS MINISTRY IN GREAT BRITAIN, 1841-51.

(*Continued from page 621.*)

LEAVING Kilmarnock I moved with my family to Glasgow. It was a great change for me, for I could now walk through the crowded streets without

everyone turning to stare at me and point me out as "the Mormon." Not that I was ever ashamed of the name, but it was sometimes annoying on market days in Kilmarnock when I had to go through the crowds of country people, to have them running and pushing for places and standing right in my path that they might get a look at me.

The Saints in Glasgow felt well, for the work of the Lord was prospering. They had taken the Oddfellow's Hall, a fine large hall in the center of the city, and their meetings were generally well attended.

About this time an apostate by the name of Hepburn came along. He used very vulgar language when speaking, but some of the parsons took him in hand. He put out large posters all over the city, stating that he was going to expose "Mormonism," and thus prevent the people from going to hell by its delusions—admission, twopence and fourpence. This was a large sum to pay at that time as many of the weavers, even when they had work, earned but very little. It was a time of great scarcity all over Scotland.

The Council of the Church appointed me to attend the lecture and reply if an opportunity was given. The audience was composed chiefly of clergymen, students, lawyers, and the like. The chairman announced that after the lecture others would be allowed to make brief replies.

What was called the lecture was a confused jumble of everything the speaker had heard regarding the Saints: baptism for the living and the dead, personality of God, tithing, emigration, working of miracles, Book of Mormon, Millennial Star, etc. The whole was delivered in vulgar language, accompanied with arms swinging like a windmill, so that it became a most ridiculous display.

At the close, the chairman said that if there were any "Mormons" present, one of them could have the first fifteen minutes in which to reply. Had I not been sent to say something, I certainly would have kept my seat, but as it was, I arose and spoke on the "Mormon" doctrine of the Godhead. I also took up and replied to a number of his remarks, among which was the claim that we were always asking for money. On this point I said: "Speaking of asking for money from people, comes with bad grace from Mr. Hepburn. He claims to be warning people against "Mormonism," so that they will not go to hell, and he charges twopence for his labors. Coming in at the door this evening I saw a poor man turned away because he had but a penny to give. From this I am led to believe that those who have not money to give may go to that abode of the wicked along with the 'Mormons,' for all the lecturer of the evening cares."

This brought an explanation from the chairman who stated that Mr. Hepburn had simply been engaged by a number of clergymen and others. I thereupon replied that I would discuss no more with the paid servant, but if any of the clergymen themselves desired it, I should be glad to do so.

The discussion now became general, some favoring one view, some another. The last quarter hour was taken up by a socialistic leader who claimed that a belief in the doctrines which I had advanced must follow a belief in the Scriptures. "I will just mention one more point," the gentlemen in conclusion said, "The man paid to speak to us this evening made these remarks: 'I was sick, and although, I did not believe they could do me any good, I sent

for the Elders to come and lay hands on me. It did not do any good; but I went and took a dose of medicine, and that did the trick.' Now, my reverend friends, you laughed at this very heartily—and still you tell me that I will go to hell for not believing the Bible. Why do you not believe it? Does not the Bible say that a man who has not faith need not expect anything from the Lord? Again your Bible says, 'Ask and ye shall receive.' Now, how many of your congregation have been sick, and they have sent for you, and you have gone, prayed, asked, sought, and knocked, but it all did no good until they took a dose of medicine?"

This lecture led to much enquiry, and consequently our meetings were visited by many strangers. In our meetings we usually gave the opportunity to any who wished to ask questions at the close of our service if made in a civil manner. This privilege was nearly always respected by the audience.

At one meeting an infidel asked me the question: "Do you claim that a man can believe or disbelieve a thing as he pleases?" I answered that a man cannot believe a thing until his judgment is convinced that it is true; then he cannot help believing it; but still he may not obey it—and this is where the sin lies. He then asked why the Bible teaches that we will be damned for unbelief? "The Bible does not teach that," I replied, "although it is universally taught in the Christian world." "Does it not say," he continued, "that he that believeth shall be saved, and he that believeth not shall be damned?"

"In the sixteenth chapter of Mark," I explained, "it says, 'He that believeth and is baptized shall be saved, but he that believeth not shall be damned.' By a careful study you will see that it does not say a person shall be saved by faith alone, neither that he will be condemned merely because of his unbelief. I will endeavor to show you that we cannot always understand a single passage of Scripture without taking it in connection with other passages on the same subject.

"In one place we are told that 'he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.' Also, 'he that believeth not the Son shall not see life; but the wrath of God abideth on him. But we are also positively told that all shall stand before the judgement seat of Christ to render an account of the deeds done in the body according to that which we have done, whether it be good or bad. Taking these—and many more passages in connection it appears plainly that men are not to be judged for what they merely *believed* or *disbelieved*, but for what they *did*, either good or bad. Now, as all who have arrived at the age of accountability have sinned either against the written law or the law of conscience, all are under condemnation unless they are saved by accepting mercy on the terms offered to man by God. To illustrate, we will suppose that certain men have transgressed the laws of their country, but in different degrees, one being a murderer, one a forger, one a rioter, and one a debtor. They are imprisoned, awaiting trial. There is plenty of proof to convict them all, but the king, wishing to save them, sends a messenger to say that if they are willing to obey certain laws or conditions which he sends, he will have mercy on them and they shall be saved. Suppose, now, that they will not believe this messenger. When the day of trial comes, what will they be condemned for? Will it be because they did not believe the message?

No; yet if they had believed and obeyed the message, they would have been saved. Because of their unbelief and their unwillingness to obey, the wrath of offended justice *abode* with them; and they were left to be judged for the deeds they had done, and punished accordingly, the murderer with death, the forger with transportation, the rioter with imprisonment with hard labor, the debtor with imprisonment only. But if they had been tried for their unbelief, they could all have been convicted and punished alike, for they were all alike guilty in that from the debtor to the murderer."

[TO BE CONTINUED.]

THE POWER OF THE GOSPEL.

"THE Gospel of Jesus Christ is the power of God unto salvation." In these few words the Apostle Paul declares the authorship and defines the nature of the Gospel message. To his mind it is no mere dream-myth or legend, or human system, but a divine institution, and in this fact lies the power to redeem the race. It is only as the Gospel comes from God that it can meet human needs, and only as it does answer those needs can man get back to his Maker. If man feels how little this life answers to the needs and demands of his nature—the Savior confronts him with this appeal, "But whosoever drinketh of the water that I shall give him shall never thirst." If the heart of man is sad and distressed, the Gospel holds out new hopes in the larger life where there shall be no more sorrow. Is man thirsting for light and knowledge? The Scriptures declare: "God is light, and in him there is no darkness at all." Is man tried or tempted? Jesus having been tempted, is able to succor them that are. Is man sin-stained? "God is love," and therein is forgiveness. Is life a transient thing? God is eternal, and able to give to man permanence. The needs of human life are met in the Gospel of Jesus Christ which is the power of God unto salvation.

On the other hand, if man is the author of the Gospel there would be defeat. Man is human, and when we say that, we mean he is subject to limitation. Limited—he is unable to meet the demands of his own nature. No man has ever discovered the glory of his own being. In the ignorance of his own nature and the possibilities which lie within him, lies the fact of man's incompetence to meet his own needs. How deep the needs of the human soul may be, can be understood when we remember it took the sacrifice of the life of Jesus Christ and the highest wisdom in heaven to save the race from being swept away for ever. By his own unaided effort man will ever be incompetent to meet sin—to survive the antagonism of the devil and to rise superior to his environments. When will men learn to abandon their philosophies, their cherished theories, for the straight and narrow way that leads to life eternal? While man is failing ever, the gracious opportunity is extended to all that they might live and dwell in the kingdom of God. This is the message of the Prophet Joseph Smith in these latter days, and it is the message of the Apostle Paul, "The Gospel is the power of God unto salvation," in this age, as it was two thousand years ago.

T. N.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 6, 1904.

EDITORIAL.

THE ELDERS' WORK.

We hope the series of articles on the subjects of street preaching and tracting which have appeared in the STAR will be of some help and encouragement to the Elders who are engaged in preaching the Gospel in these lands. It was thought that an exchange of views on these subjects would be suggestive and helpful, at least, to the Elders who are just entering upon their missionary labors.

It will be readily understood that among the many good articles kindly submitted by request to the STAR, there was great similarity in thought and expression. It was necessary, therefore, to make selections from the Elders' papers; and the failure to publish all or part of the articles submitted is not necessarily because of inferiority, but simply to avoid repetition.

The suggestions which have been presented are worthy of careful consideration by all whom the Lord has chosen as messengers of life and salvation to the world. There has been no intention in this discussion to claim that there should be any stereotyped form or system, either in conducting meetings or distributing the written word from house to house. "The letter killeth, but the Spirit giveth life," yet the letter is necessary. All will acknowledge that the great thing needed is the Spirit of God; but this truth does not take away the need of careful, prayerful study of means and methods whereby the Gospel may be best presented to the people. Much good might be accomplished by the Elders occasionally meeting together in consultation and discussing these subjects. We cannot always see our own faults, much as we desire to know and correct them. We unconsciously get into undesirable habits and mannerisms which could easily be corrected if our friends would call our attention to them. It is not always easy either to give or to take criticism, yet if given in the right spirit, it should always be welcomed. It is only by such training that we can attain to the degree of usefulness that will make us "polished shafts" in the quiver of the Lord.

THE SPIRIT OF OUR MISSION.

We often hear the saying, "Get the spirit of your mission." It may be a trite expression, but it means a great deal. A missionary without the spirit of his mission is as useless as an engine without steam. We have a message

to deliver to the world, a message of salvation; and there can be none greater or more important than this. Although the message is of such mighty import, yet its delivery is not a complicated matter. Indeed, it is very simple—but it takes application, steadfastness, work. No half-heartedness will do, no timidity, no fear, no faltering, no distrust. He who hesitates fails. The weight of our calling must rest upon us, and its importance must continually be magnified in our eyes. We must have faith in our message, and know that it is God sent. Then, when fear of man is banished, and the zeal of our work burns within our hearts day by day, we say we have the "spirit of our mission."

How do we get and retain this spirit? Certainly, not by shirking our duty. Our work is not always pleasant. To some natures tracting and street meetings are sore trials, especially to begin with; but it is the general experience of the Elders that when the work is fairly launched and continued, it loses its unpleasantness and becomes enjoyable. We not only learn to do by doing, but by the same process we learn to like what we do; and especially is this true when the doing is in the line of our duty.

On this question of continually keeping at our work to retain the spirit of it, a simple illustration comes to mind. We Elders, who in boyhood's days lived near Zion's creeks and rivers, remember the afternoons when we went bathing. A merry group we were, gathered on the grassy bank near the "swimming hole." In the shade of the willows, the cool, clear water sparkled on its way over rocks and pebbles. Off with our clothes, and into the water with a dive and a splash, and we were "wet over." But with some of the more timid ones, the "wetting over" process was a real trial. Once in, however, sporting in the cool, pleasant water was great fun. Sometimes, it will be remembered, we left the water and climbed up on the sandy bank and basked lazily in the sun until we were dry. Then, if we wished to continue bathing, the unpleasant process of "wetting over" had to be gone through again.

It is just so with some of our work that is unpleasant. We are fearful, and grasp at any excuse that we can. The day is stormy, and we cannot go out; or something else hinders us—we have some excuse, and we "dry off," or in other words, lose the spirit of our work, and then, when we are to begin again, there is another trial for us.

The field is wide, and there is much work to do. We are here to do it, and our day is short. The time passes wonderfully fast. Soon with our honorable releases we shall be speeding homeward. When that time comes, may we have no vain regrets over wasted time or duty poorly done.

N. A.

Elder Walter M. Wolfe, former Associate-editor of the Star, writes from Logan, Utah, that he is about to take up his labors as instructor in the Brigham Young College. When he gets his affairs properly arranged, he hopes "to quit this life of boarding around and—well, perhaps enough on that subject."

Special Notice.—Orders can now be filled at this office for M. I. A. Manuals 1904-05; Church History, Vols. I. and II.; Roberts' Works: Mormon

Doctrine of Deity, Rise and Fall of Nauvoo, The Gospel, Succession in the Presidency, Outlines of Ecclesiastical History, New Witness for God, Missouri Persecutions; Brief History of the Church, in cloth; Cowley's talks on Doctrine; all the Faith Promoting Series. We have also received a supply of "Utah, Inland Empire," a handsome new view book, containing much valuable information on Utah, its resources, and attractions, price 2s.

ARRIVALS.—The following missionaries arrived at Liverpool, October 1st, 1904, ex. s.s. *Cretic*: For Great Britain—Nicholas C. Hair, Bingham; John W. Stubbs, William G. Ritchie, Provo; George E. James, Union; Judson A. Tolman, Chesterfield, Idaho; James W. R. Hurst, Salt Lake City. For Switzerland and Germany—Ernest C. Foulger, Salt Lake City. For Scandinavia—Fredrick W. Christensen, Holbrook, Idaho; Olof E. Jorgensen, Scofield; Harvey A. Oakeson, South Jordan; Emil Erickson, Pocatello, Idaho. For the Netherlands—Abraham J. Gold, Fred. W. Hodgson, Salt Lake City.

APPOINTMENTS.—The Elders who arrived for Great Britain, October 1st, 1904, are appointed to labor as follows: Elders James W. R. Hurst, John W Stubbs, Nicholas C. Hair, Manchester conference; Elder George E. James, William G. Ritchie, Judson A. Tolman, Jr., Scottish conference.

RELEASES.—Elder Walter Parry of the Sheffield conference is honorably released to return home at his pleasure. Elders Kimble Bascom and Samuel Howard of the Birmingham conference; Elder John B. Fagg of the Bristol conference; Elder Joseph W. Bull of the Nottingham conference; Elder John H. Russell of the Scottish conference, are honorably released to return home October 13, 1904. President John W. Saunders of the Manchester conference; Elder William G. Lambert of the Newcastle conference, are honorably released to return home October 28, 1904.

TRANSFER.—Elder Walter C. Watson is transferred from the Nottingham to the Birmingham conference.

THE Grimsby conference will be held in the Lecture Hall, Kingston Square, Hull, Sunday, October 9, 1904, meetings commencing at 10:30 a.m., 2:30 and 6:30 p.m.

NOTES FROM THE MISSION FIELD.

ELDER SAMUEL E. WOOLLEY sends greetings from far away Laie Oahu, Hawaiian Islands, where he says the Elders and Saints are prospering, and the work of the Lord is in good condition.

A MOST successful district meeting was held at Burnley, Sunday, September 25th, 1904. Two sessions were held, one at 2 p.m. and another at 6 p.m. A large number of Saints and friends were present, and a splendid spirit

was manifested. President Brinton and the Elders are very much encouraged over the success of the meeting.

From letters received by President Grant from the missionaries in Japan, we learn that Elder Alma O. Taylor is engaged in translating the Book of Mormon into the Japanese. Besides this most important work, the Elders are busy translating and printing other Church literature that will be a great aid to them in bringing the Gospel to that nation.

President Lofter Bjarnason writes from Iceland under date of September 16th, 1904, and states that the Elders are still laboring on the small island of Vestmanneyjer, off the coast of Iceland. "We shall not be able to do any more traveling this fall," he says, "because from now on the weather cannot be depended upon, and all communication with the mainland is practically shut off on account of the roughness of the sea. We intend to remain here until the latter part of November, when we shall again return to Reykjavik."

We learn from Elder Frank W. Brazier that a district meeting of the Wolverhampton branch, Birmingham conference, was held at Walsall, on Sunday, September 25th, at 6:30 p.m., in the Exchange Buildings, High Street. The hall and corridor were filled with attentive and interested listeners to the talks of the Elders. A pleasant feature of the evening was the announcement that the meeting would also be the opening of a hall in Walsall. Many expressed their satisfaction with the meeting, and the prospects are bright for well attended gatherings in the future.

From Grange Villa, under date of October 3, 1904, comes the following from President George E. Wilkins: "Two very successful district meetings were held in the Pelton branch of the Newcastle conference, October 2, 1904. Considering the fact that this is a country district, we had a fair attendance of strangers, some of them coming many miles to be present. They expressed themselves as being favorably impressed with the services, and amply repaid for their attendance. In this branch the prospects are very bright for an increase in our numbers. We are also pleased to state that just recently six baptisms have taken place at Middlesbro."

Elder J. Leo Bown sends us the following from Bradford under date of October 3, 1904:

"The labors of the Elders of the Leeds conference are bringing encouraging results. At our meetings the halls are packed with people eager to hear the message of life and salvation which we bear. All throughout the conference there is an interest of love and investigation manifest that has not been felt for many years past. I am pleased to report that we had another baptizing at the Wapping Road School Baths, Bradford, Saturday, October 1st, Elders W. Melvin Rich and J. George Barrett officiating, at which seventeen more souls were added to the fold of Christ, none of which were children of

members. A very peaceful spirit prevailed throughout the services. Nearly two hundred people were present, many of whom were investigators. At the confirmation meeting which followed many of the Saints bore strong and fervent testimonies to the truthfulness of the Gospel."

President Hugh J. Cannon reports the work in Germany as doing well, notwithstanding the opposition the Elders have to contend with and the hostility of the government towards them. He reports that considerable traveling has been done without purse or scrip, and those Elders who are willing to put forth the extra effort that this method requires, are amply paid for it by the success they meet.

"The appeal which we made to the Hungarian government for permission to remain there has at last been decided against us. After investigating our doctrine for fifteen months their answer was that they did not deem it wise to give us permission to promulgate doctrines about which they knew so little. However, I think this will not affect us much. We will be able to go along about as much as we are doing in Germany. The prospects there, from all reports, are such as to justify us keeping on in spite of the opposition.

"In a former letter I reported that the police officials of Dresden had forbidden the local brethren to hold any kind of meetings, under penalty of three hundred marks fine or six months' imprisonment. The local men protested vigorously against such treatment, and have succeeded in getting permission to hold regular meetings, though they are forbidden to administer the sacrament, or use the Book of Mormon or Doctrine and Covenants in their services."

President J. Wilford Booth, writes from Sivas, Turkey, under date of September 9th, 1904, of the progress of the work in that land. We take the following extracts from his letter:

"We had the pleasure of baptizing five new members into the Church in Marash. One brother was already there, and we organized a branch with the historic number of six members. Elder Markow was placed to preside; but since my arrival here, a letter from him informs us that he has been sent back to Aintab by the government authorities. Some Christian (?) priests, I suppose, complained against us, and he could not remain, except, as he states, he suffers punishment as threatened. Usually, we find the Mohammedans much more liberal-minded and tolerant than the Christians; and only when complaint is made by the latter on some false and bigoted pretence, do the officials interfere with us.

"Our trip thus far has been at times very tedious and rough, so we are now happy to be here and rest a few days again. Some days we would sit on our horses from eleven to thirteen hours. Next week we go to Zara, two days east of here, where I expect to remain about two weeks with the Saints. We have an invitation to carry the Gospel down to a village near the shores of the Black Sea, close to the part of Samsaun. The letter came to Zara to the Saints there, and I will learn more about it when I meet them. If I go there, I shall likely visit Constantinople by sea, as there are several places I would like to look at as fields for future work."

THE COMING OF THE LORD.

A CORRESPONDENT of the *Boston Transcript*, writing from Lincoln, Neb., says that the so-called Seventh-day Adventists are planning a new propagranda for the purpose of awakening the world to a realization of the fact that the advent of the Lord is at hand. Once before they are said to have undertaken a similar mission, but they abandoned it, on account of lack of funds. This obstacle is now said to have been removed, and the propaganda will commence anew.

The Adventists are said to be the successors of the Millerites who predicted the advent in 1843. Miller's prophecy failed of fulfillment, and his followers were scattered. But some of them commenced an earnest study of the Scriptures, in order to find out how William Miller's mistake could be acccounted for. The mystery was solved—so the Adventists claim—by Mr. Crozier, who found a new "light on the sanctuary."

In order to understand their present position it must be remembered that the Millerites argued from one of the prophecies of Daniel: "Unto 2,300 days; then shall the sanctuary be cleansed;" which was taken to mean that the "end" was to be expected in 1843, counting the 2,300 "days," or years, from 457 B.C., when the command was given by the Persian king to rebuild Jerusalem. Miller concluded that that year would see the advent of Jesus and the end of the world, but his successors say that he erred in this. It was, they say, not the "end" that was to come, but the beginning of "the cleansing of the sanctuary." When the Lord died, they say, He entered in the Holy place with His sacrifice, but in the year 1844, "after" the 2,300 days, he entered into the Holy of Holies. There He is now, they claim. The work of cleansing will, they believe, soon be finished. And then comes the "end."

We refer to this matter, because the revival of interest in the doctrine of the advent of our Lord is always a subject of great importance to the world. Since the foundation of the Church it has been the guiding star of the faithful. During dark ages, when superstition ruled and wordliness swept the earth like a flood, that polar-star of hope almost faded out of view. But its reappearance has always been contemporaneous with new Christian activity. The proclamation of the doctrine of the coming of the Lord is like the announcement on board a ship that has plowed the deep for many a weary day, that the shore is in sight. It has a wonderful effect. Especially if the voyage has been stormy and full of dangers. The announcement has often been made by enthusiasts who have mistaken a cloud at the horizon for the coast line of the promised land, and this fact has caused many to reject entirely one of the most plain truths revealed. They prefer to believe that there is no land, no harbor, but that the ship will be sailing on for ever, without any definite goal. They think that all talk of a Millennium and the advent of our Lord must be understood in a figurative sense. And with that idea they seek seclusion and go to sleep.

The Latter-day Saints should not forget to look forward to the coming of the Lord, no matter what others do. For the work in which they are engaged is designed to prepare the way, both here and on the other side, for that event As to times and seasons, nothing definite is revealed. But the fact of the

advent is not hidden. What professor Hackett says about the first Christians ought to be applicable to every Latter-day Saint. He says: "The coming of Christ was the great consummation on which the strongest desires of their souls were fixed. . . . they lived in expectation of it; they labored to be prepared for it."—*Deseret News*

THE NOTTINGHAM CONFERENCE.

THE Nottingham semi-annual conference convened in the People's Hall, Heathcote Street, Nottingham, October 2, 1904. There were present President Heber J. Grant of the European mission; President Aaron Call and sixteen Elders of the Nottingham conference.

After the usual opening exercises in the morning, the statistical report from April 1st to October 1st was read, showing that 17,731 strangers' houses had been visited by tracting, and 1,441 houses by invitation; 4,972 Gospel conversations; 88,645 tracts, and 1,098 books distributed; 489 meetings indoors, and 88 outdoors.

President Call reported the conference in very good condition, and thanked the Saints for their united help and support. Elder Shirley M. Woolley spoke upon the personality of God. Elders Roland J. Truman and Victor V. Philips rejoiced in their labors and bore their testimonies.

President Grant spoke upon the falibility of a belief alone doctrine; proved how impossible it is to gain influence for good or acquire a knowledge of science without hard work. The Gospel is continual advancement, and no person can be an honest Latter-day Saint without showing his knowledge by his works.

At the afternoon service Elder Walter C. Watson spoke on the necessity of revelation. Elder Joseph S. Barlow spoke briefly upon the apostasy and restoration of the Gospel. Elder Joseph Rawson bore his testimony.

President Grant referred to the falsehoods issued against the Latter-day Saints. Said that although our reputation may be bad, that does not affect the sincerity of our hearts nor injure our characters.

At the evening meeting Elder Joseph W. Bull spoke on the importance of obeying the Gospel principles in order to receive the Holy Spirit that the will of our Father in heaven might be understood. In referring to church organization Elder Emuel Bachman spoke on the unchangeableness of the Gospel.

President Grant spoke of the freedom exercised by the Elders, and rejoiced that the Gospel could be preached with such liberty. Referred to the practical demonstrations and the great knowledge which the Latter-day Saints possess as to the necessity of revelation, the importance of prophecy, and the truthfulness of the Gospel. Said the Gospel tree is alive, its branches produce good fruit, which fruit is being distributed among the people of the world by the Mormon Elders. Asked all to judge the Latter-day Saints by their fruits of honesty, integrity, virtue, and truthfulness.

On Saturday afternoon a council meeting was held, when President Grant met with the Elders, received their reports and gave instructions.

JOSEPH W. BULL, Clerk of Conference.

BE PATIENT WITH THE BOYS.

A BOY is a man in the cocoon—you do not know what he is going to become—his life is big with possibilities. He may make or unmake kings, change boundary lines between States, write books that will mould characters, or invent machines that will revolutionize the commerce of the world. Every man was a boy—it seems strange, but it is really so. Would you not like to turn Time backward, and see Abraham Lincoln at twelve, when he had never worn a pair of boots?—the lank, lean, yellow, hungry boy, hungry for love, hungry for learning, tramping off through the woods for twenty miles to borrow a book, and spelling it out before the glare of the burning logs.

Distinctly and vividly I remember a squat, freckled boy who was born in the "Pach" and used to pick up coal along railroad tracks in Buffalo. A few months ago I had a motion to make before the Court of Appeals at Rochester. That boy from the "Pach" was the judge who wrote the opinion granting my petition.

Yesterday I rode horseback past a field where a boy was plowing. The lad's hair stuck out through the top of his hat, one suspender held his trousers in place, his form was bony and awkward, his bare legs and arms were brown and scratched and briar-scarred. He turned his horse just as I passed by, and from under the flapping brim of his hat he cast a quick glance out of dark, half-bashful eyes, and modestly returned my salute. When his back was turned I took off my hat and sent a God-bless-you down the furrow after him.

Who knows? I may yet go to that boy to borrow money, or to hear him preach, or to beg him to defend me in a lawsuit.

Be patient with the boys—you are dealing with soul-stuff—Destiny waits just round the corner.—ELBERT HUBBARD in *Purity Advocate.*

KOREA'S SEVEN LANGUAGES.

BISHOP CORPE, of Korea, has had to resign his see owing to his inability to learn the language, says and exchange.

His successor, the Rev. C. T. Collyer, told a press representative recently that one of the main difficulties in acquiring a knowledge of the Korean tongue was to be found in the fact that every single thought could be expressed in seven distinctly different ways. The speaker, for instance, had to consider the relative ages and social standing of himself and the person whom he was addressing before he knew exactly what terms to make use of.

Take, for example, the ordinary phrase, "Good morning." To a boy this would be said in one way, to a young married man younger than yourself in another, and in other ways to unmarried and married women, to one of equal standing to yourself, to one of superior age and social standing, and lastly—the seventh form—which was only used in Court circles.

Many amusing mistakes are arisen from time to time.

For instance, on one occasion a clergyman warned his congregation that unless they repented they would be relegated to a cellar—the words "cellar" and "hell" being almost indentical in the Korean language.

On another occasion the preacher was alluding to the Bible narrative of Lazarus, who fell sick and died. In Korea they used the expression "entering a sickness," and so owing to the similarity of words, the cleric was made to declare that Lazarus entered a bottle.

HEROES.

Mother Earth! Are thy heroes dead?
Do they thrill the soul of the world no more?
Are the gleaming snows and the poppies red
All that is left of the brave of yore?
Are there none to fight as Theseus fought,
Far in the young world's misty dawn?
Or teach as the gray haired Nestor taught?
Mother Earth! are thy heroes gone?

Gone? In a nobler form they rise;
Dead? We may clasp their hands in ours,
And catch the light of the glorious eyes,
And wreathe their brows with immortal flowers,
Whenever a noble deed is done
There are the souls of our heroes stirred;
Whenever a field for truth is won,
There are our heroes' voices heard.

The armor rings on a fairer field
Than Greek or Trojan ever trod;
For Freedom's sword is the blade they wield,
And the light above them the smile of God!
So in his isle of calm delight,
Jason may dream the hours away,
But the heroes live, and the skies are bright,
And the world is a braver world to-day.

EDNA DEAN PROCTOR.

DIED.

OWEN.—At 214 West Derby Road, Liverpool, September 5, 1904, Elizabeth Owen, aged 47 years. She died a faithful Latter-day Saint. Utah papers please copy.

HOPWOOD.—On Thursday, September 29th, 1904, at Middlesbro', Edward Hopwood. Interment at Linthorpe Cemetery, Elder Robert Hagen Jr., officiating.

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